Vol. XXVIII MAY, 1915 No 5

Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

THE ASCENSION.

Mark 16, 14-20

THE BADGE OF ROYALTY

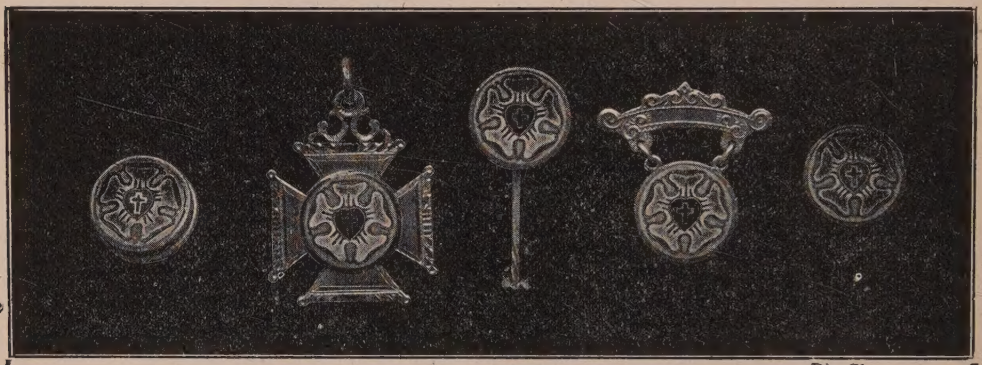
Men are proud to wear badges that identify them with kings.

To have a "decoration" bestowed by a monarch is to hold a great prize.

But kings get their power through inheritance—how much more honorable is it to *win* power by strength of character.

Martin Luther was born a peasant, but he has exerted greater power than any king the world has ever seen.

Wear his badge and read the secret of his power in the description he wrote of that emblem.



Button. Watch Charm. Stick Pin. Pin with Hanger. Pin Clasp.

THE ABOVE ARE EXACT SIZES AND STYLES OF BADGES

It is furnished in different styles at the following prices: Button Stick Pin, or Clasp Pin, Solid Gold, $1.00; Rolled Gold, 50 cents; Gilt, 25 cents. Clasp Pin Hanger, 50 cents extra.

Watch Charm, with Emblem on both sides, Solid Gold, $5.00; Rolled Gold, $2.50.

Discounts: 1 dozen lots, 10 per cent.; 2 dozen lots, 15 per cent. 50 or more, 25 per cent.

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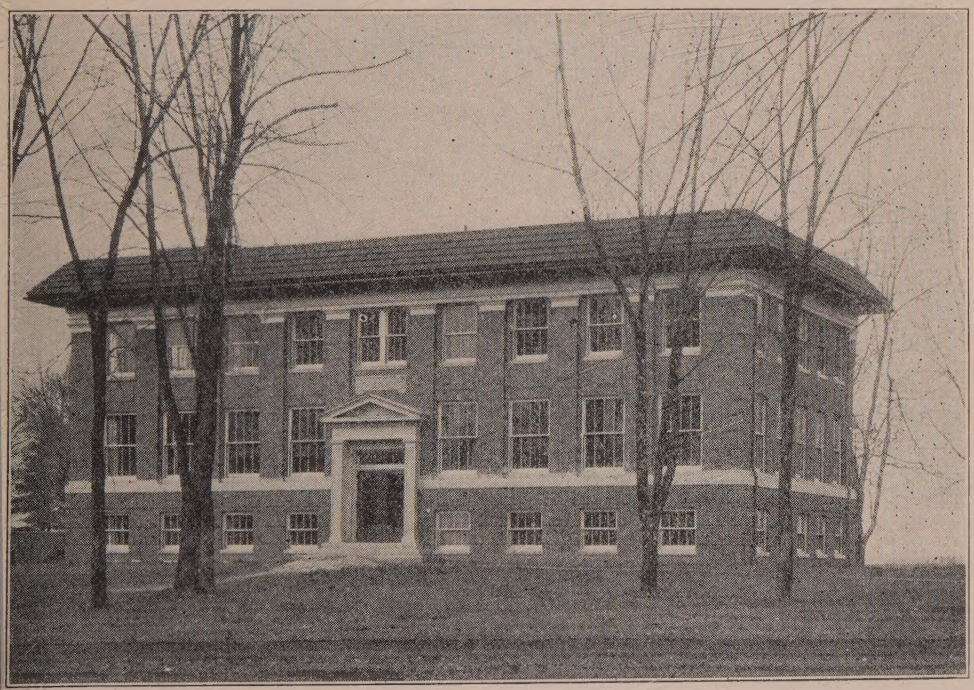
Of the Church - By the Church - For the Church

Luther League Review

Carthage College

CARTHAGE COLLEGE is one of our promising western institutions. It has recently added a number of new buildings. These are fine modern buildings.

Denhart Hall was erected by a gift from Mr. Denhart and other friends, and named the rooms are kept in repair by interested young people's societies and Churches throughout our territory. The Dean of Women, Miss Letta Simmons, is in charge of it and has rendered signal service in beautifying both the appearance of the



CARNEGIE SCIENCE HALL, CARTHAGE COLLEGE.

n honor of Mr. and Mrs. Denhart. It is young ladies' dormitory accommodating ow about thirty young ladies. It was this ear more than crowded, a number of young adies had to room elsewhere, and plans are ow being drawn for its enlargement. The uilding originally cost about $15,000; addi- ional equipment has been added since, mak- ig it worth more than its original cost. It nicely furnished and the furnishings of building and its furnishings. Some money is still needed to defray the expenses of enlarging its capacity. It is a brick building trimmed in brown sandstone.

The Gymnasium is erected of brick and white stone. It is a commodious structure and above the ordinary gymnasium provided for colleges of our size, both in size and quality. It is not only devoted to athletic instruction and contests, but it is fast becom-

ing the social center of the student life, being a splendid building for receptions, parties, stunt fest, etc. The building cost in the neighborhood of $11,000 and is furnished with splendid equipment for athletic instruction. Besides the main floor and running track gallery, it has a number of dressing rooms and offices. Recently the Alumni Association laid a splendid concrete walk across the campus as an approach to it. Plans are being made now to utilize it as an auditorium by the construction of a collapsible stage.

The Carnegie Science Hall is the newest building on the campus, erected of brick and Indiana limestone, topped with a beautiful tile roof. It is one of the finest science buildings for our size college in the state, splendidly equipped and exceptionally well arranged. It was erected and furnished at a cost of $25,000. It contains six student laboratories, three private laboratories, three recitation rooms, departmental library, workshop, dark room, room for museum, plant conservatory, and store rooms. The entire cost of the building was provided for by Mr. Andrew Carnegie and given conditionally upon the raising of a larger endowment for the college. The plans for the building were inspired by the Dean of the College, Dr. Hill, and completed by a New York architect. This building furnishes unusually good equipment for the teaching of science in a small college and enables Carthage to give thorough instruction to students who wish to pursue advanced work along scientific lines.

DENHART HALL, CARTHAGE.

JUNE 25TH

In many places it has been the custom to celebrate a day in June as Children's Day, and there is no time of the year more appropriate or suggestive than when the flowers have followed the blossoms of the springtide, and the days are longest blessed with light. But in the Lutheran Church we can and ought to go further and make this occasion an "Augsburg Confession Day of the Children of the Church"; for it was upon the 25th day of June that there was given to the world that great work of Philip Melanchthon, Luther's friend, in 1530. That confession has become a foundation for all the modern Christian liberty, religious and civic, in the world. It well deserves to be annually and appropriately observed by the children of today. All should know its story and its meaning. It is an event that in some respects resembles Pentecost.

Luther League of Nebraska

Fifth Convention at Pohocco, April 22-24

EDITH TEGTMEYER

THE convention theme was "Methods." It was the fifth annual convention of the State Luther League of Nebraska. The sessions were held in the Danish Lutheran Church, Pohocco, Neb., Rev. Frederick C. Schuldt, pastor.

The convention opened with the evening session April 22 and continued until the Rally Meeting on the evening of April 24. Excellent music was provided by the joint choirs of the German Lutheran Church of Fremont and of the church at Pohocco. The liturgical services of the opening session of the convention were conducted by Rev. Ralph Weissmiller, of Bruning. On behalf of the local League Mr. A. W. Christensen greeted the delegates and visitors in a unique address of welcome. Rev. J. Matthiesen, chairman of the executive committee, responded. Miss Bess Ellerbrock, of Fremont, played a violin solo most acceptably. Mr. Henry Frankfurt, of Omaha, rendered a bass solo in good form. The opening address of the convention was delivered by Rev. L. L. Lipe, of Grand Island, on the theme "Helpfulness and Loyalty." Among other things, Mr. Lipe said:

Strive to get into the niche where you properly belong according to your natural endowments. Not all have the same talents in the same measure. Each has special adaptation for a certain vocation. In that *particular* calling will be won success and usefulness; in almost any other, comparative failure and mortification. A swallow would make a pitiable showing if it should try to live in the water where the *minnow* is so *happy* in that element —why, the swallow has wings for the air and the minnow fins and gills for the water. The importance of getting into the right place for each of you cannot be easily overestimated if you are to make the most of yourselves and thereby bless others.

The lesson from this is: Have firm religious convictions and do not allow yourselves to be easily swayed by those who may think otherwise. Keep the needle of your faith and hope pointing steady at the polar star, no matter what the strength of the diverting influences around you! When temptations assail you, resist them with vigor and determination as Pilgrim resisted Apollyn and you will be spiritually stronger to resist the next assault. When others timidly shirk duty in the society or in the church, then is precisely the occasion for self-reliance and courage on your own part. The spirit of personal independence is a mighty power for good on occasions that are not infrequent in almost every religious organization in every community and particularly in associations in business, social and political life, where only too often ridicule and contempt are meted out to those who would lead a devoted and conscientious Christian life.

The president, Rev. F. C. Schuldt, delivered his annual address, showing gratifying progress during the year. At the close of the session the delegates and visitors were invited to the home of Mr. and Mrs. A. W. Christensen, where refreshments were served and a social hour enjoyed by all present.

Rev. W. T. Kahse opened the second session of the convention with devotional services. There was the usual routine business. The following Leagues were received into membership in the State League, namely, the Luther League of St. Luke's Church, Emerson; the Luther League of the First Church, Potter; the Luther League of the First Church, Bruning, and the Luther League of St. Paul's Church, Falls City. The general secretary, Rev. Luther M. Kuhns, gave a report of the Baltimore convention of the Luther League of America. All were urged to subscribe for the LUTHER LEAGUE REVIEW and to wear the badge. On motion the president appointed a delegate from each society in the State League to push the securing of subscriptions to the LUTHER LEAGUE REVIEW. The following committees were appointed: Nominating committee, Rev. C. N. Swihart, Mrs. A. T. Yost, A. W. Christensen; credential committee, Mrs. Oscar Hanson, Howard Over, Mrs. R. L. Parnell; resolutions, Rev. O. D. Baltzly, Louis Swanson, Mrs. John Lauritsen; press committee, Rev. C. B. Harman, Miss Edith Tegtmeyer; auditing committee, Bryan Sackett, Elsie Mueller, Helen Suchland; minutes of last convention, Mrs. C. N. Swihart, Miss Anna Gillam, Miss Frieda Rassmussen.

The first paper of the convention was "Fitting the Luther League Training into the Activities of the Church," by Mrs. A. T. Yost, North Platte. Mrs. Yost said in part:

Were it one of the requirements in our public schools to receive religious training, the same as with the three R's, Christian workers would be more plentiful and efficient. Since this is not so, other means must be used. The made-to-order city of Gary, Ind., is experimenting in the religious training of children in conjunction with their school work. We are watching this experiment with interest, for if it succeeds there, it will elsewhere. The trouble found there is that the churches are not prepared to do their part.

I cannot believe, however, that the means the Lutheran Church has adopted is inferior to a system of religious training in connection with the public schools. To me the method used is

an exceptionally good one and one of rare opportunity for religious activity and experience. I refer to the Luther League. It is not regarded as so much of an opportunity by many young people of the Lutheran Church, judging from the fact that it often suffers for want of support and attendance.

The slogan of the Luther League is "Of the Church, By the Church, For the Church." Of the Church means that the League must be regarded as a part of the congregation and not some outside organization with no congregational relations. The work which it plans must not be planned from the standpoint of the League, but from the standpoint of the congregation. The League, as an arm of the Church, must work in order that the Church may benefit, that it may become more efficient, the same as every part of the body must act to benefit the body.

A League called into existence merely because it is customary, or that some other church has it, regardless of the fact as to whether there is work for it to do, cannot exist and if it does it is only mechanical. But if the needs of the congregation are such as to call the League into existence, it must strive to supply the wants and will then be a great blessing for the Church, not established for a day only.

Since the League is For the Church, every loyal member of the League must be For the Church. The League works with the recognized authorities, trains her members to recognize Church authority and not allow them to get the idea that the authority of the Church may be cast aside. It must do this to show her members that, along with other members, they are responsible in carrying forward the work—in doing that which the Master has placed in the keeping of the Church. The League must recognize the sacred binding force of the Baptismal Covenant in order to do the work that is worth while and will then have a right regard for Church responsibility.

Mr. C. O. Larmon, of Omaha, read a very fine paper on "Opportunities and Responsibilities of the Young Men in the Luther League." Among other things Mr. Larmon said:

In regard to the opportunities mentioned, it will be noticed that the benefits can only be obtained through active participation in the League's various duties. There is such a thing as a parasite in the Luther League and in the Church. A parasite in nature is either a plant or an animal that refuses to obey the great law of work, and obtains its living by preying upon other species of plants or animals. Nature's penalty for breaking this law, is arrested growth, and a weak and imperfect specimen of its kind. The parasite in the Luther League is a person who simply attends the meetings and never takes an active part. Such a person absorbs some of the intellectual and spiritual food others have prepared, and derives some benefit for himself, but by this process, his own development is arrested and he falls far short of living up to his opportunities. It is well to remember that there is no excellence without labor, and if we want to grow, either mentally or spiritually, we must obey the great, universal law of work.

It is the duty of every young man in our Luther League to bring other young men into the League and interest them in its activities. The person who has been the means of bringing some one into the League and the Church, will be richly rewarded, not only through the personal knowledge of having done his duty, but more through the gratitude of the one he has helped into a higher and nobler plane of living. There remains one more important responsibility to point out—the responsibility which grows out of the influence for good or for evil which every person exerts. Don't imagine that there is such a thing as neutral ground in the matter of personal influence—it is either positive or negative. If your influence does not count for Christ, it necessarily must count against Him.

Do you realize that a large share of these tremendous possibilities depend upon the young men of our Luther Leagues? This age is calling for strong character, calling for men with unselfish ideals, calling for lives consecrated to the service of the Master! And the door of opportunity never opened so widely or beckoned so earnestly as it does today.

After the general discussions of these papers a half-hour conference with the general secretary followed which was full of helpfulness to the local League.

The afternoon session opened with the usual devotional exercises. The report of the auditing committee showed the treasury in good condition. The rules were suspended and on motion Rev. Luther M. Kuhns cast the ballot of the convention for the following officers: Rev. Frederick C. Schuldt, Fremont, president; Rev. C. B. Harman, North Platte, vice-president; Rev. G. H. Michelmann, Grand Island, vice-president; Mr. Jacob Gehrig, Benson, treasurer; Miss Edith Tegtmeyer, Omaha, secretary; Miss Elizabeth Toedter, Hastings, corresponding secretary; and also for the following committees: Executive committee, Rev. J. Matthiesen, chairman, Falls City; Miss Emma Bockhahn, Grand Island; Miss Ada Patterson, Omaha; Rev. Luther M. Kuhns, Omaha; Mr. C. O. Larmon, Omaha. Extension committee, Rev. A. Mikkelsen, chairman, Berlin; Mrs. F. Fredericksen, North Platte; Rev. W. T. Kahse, Oakland; Mrs. R. L. Parnel, Bruning; Mr. Walter M. Wolff, Omaha.

The committee on resolutions recommended the following, which were adopted:

Resolved, That we recommend the Luther League Topics and the LUTHER LEAGUE REVIEW to all the Lutheran young people's societies of this State because of their rich and comprehensive and valuable information of our great Church which God has so signally blessed in the past and which has such a distinctive work to accomplish. We realize that to be an enthusiastic and efficient Christian our young people must be intelligent Christians. One cannot be enthusiastic about a thing of which he knows little or nothing. The League Topics and REVIEW are of exceeding value in the development of these much desired results.

Resolved, That we recognize the need of a more definite understanding of what it means to become a member of a Luther League, and the need of some form of reception which indi-

rates the seriousness and meaning of League membership. We therefore recommend that a committee of three be appointed to prepare a form of application for membership and a form for reception into the League which will accomplish these much needed and desired results and submit the same to the executive committee for approval and publication.

The president appointed the following committee in accordance with the above resolution: Rev. O. D. Baltzly, Ph. D., D. D., Rev. Luther M. Kuhns and Rev. J. Matthiesen.

The afternoon session was enriched by a conference on "Ways and Means for an Effective League." A series of five five-minute papers were presented. During this conference Mrs. John Lauritsen, Benson, presented a paper on "Cultivating the Social." She said:

Members of the social committee should be chosen because they are persons who are not afraid to speak to strangers; who know how to be pleasant to every one and make them feel at home. The work of the social committee should be as religious as the prayer meeting committee and all socials should be planned with the idea of bringing members closer to Christ.

Mr. A. W. Christensen spoke on "Awakening Interest." Mrs. C. N. Swihart gave some valuable hints for "Increasing Attendance." Miss Louise L. Weiland, of Fremont, in discussing "Developing the Intellectual," said:

Young men and women should not be content to remain stagnant. A plan often followed in literary clubs is that every member read and study a poem or story and then when the meeting is called they go over it together, everybody being called upon to give ideas on the subject.

Rev. J. Schrader, pastor of the German Lutheran Church at Hooper, Neb., spoke on "Attaining the Spiritual." It was an unusually effective address, delivered in a most appropriate way and afforded a fitting climax to the close of the business sessions of the convention. The general discussions of these papers were very edifying.

The rally meeting opened with a fine anthem by the united choirs of Fremont and Pohocco. Mr. John Hershey, of the Theological Department of Midland College, Atchison, Kan., conducted the liturgical services. A special musical feature was a duet by Mr. and Mrs. O. Hanson, of Fremont. Rev. C. N. Swihart, of Omaha, delivered a very informing address on "Why Am I a Lutheran," and Rev. C. B. Harman, of North Platte, spoke on "The Church Year in Christian Worship," adding things new and old in a pleasing manner. Rev. Dr. Baltzly, pastor of Kountze Memorial, Omaha, presented the thanks of the convention to the entertaining League and pronounced the benediction. A pastor who was present said that "the Round Table with the general secretary was splendid and very instructive. I was glad it so happened that I was at the convention. Really, I never attended a meeting of the kind which equaled it in goodness of spirit and genuine helpfulness."

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The Christian Ministry of Music

REV. L. J. MOESCHMANN

WHAT an amazing power is there in music! Every cause, calling and agency in human society recognizes its power. It will edify and inspire; it will comfort and sustain. It may serve either to arouse, or to allay, the fiercest passions, either for good, or for evil. All human beings are susceptible to the mysterious influence of music. The beasts of the forest and even cold steel, are moved by its power.

We will take note of the service of music in one particular direction. Our discussion is not the ministry of music in general. It is the *Christian* ministry of music. The question is, what service does music render in the work of extending and maintaining the kingdom of our Lord and Savior, Jesus Christ? Argument is not needed to convince any intelligent person that the Christian ministry of music is very great. The Church of Jesus Christ freely acknowledges its indebtedness to this holy ministry. The Church will make but small progress when she hangs her harp beneath the willow. When her musical instruments peal forth their noble melodies and lead the people in song, then she becomes the Church invincible.

Sacred music seems to have been established by Samuel in connection with the schools of the prophets. It was brought to its highest efficiency under David, who was not only an expert in music, but also an inventor of musical instruments. The temple choir was made up of four thousand Levites, using every then known musical instrument. Solomon made the most lavish appropriations for the musical service in the temple. As far as we know only the in-

spired Psalms were used in the temple service. And these have not yet outlived their ministry.

The incarnation, welcomed by Mary in her noble "Magnificat" and proclaimed to the world in the "Gloria in Excelsis," gave birth to sacred song. Jesus and His disciples employed hymns, for we read after the institution of the Lord's Supper, "And when they had sung an hymn, they went out into the Mount of Olives." Paul and Silas in the prison at Philippi, "At midnight prayed and sang praises unto God." Paul also tells the Church at Ephesus and Colosse to worship God with "Psalms and hymns and spiritual songs."

Pliny in his history tells us that the early Christians were known as those who sang hymns to the praise of God.

From the sixth century to the dawn of the Reformation, the music of the Church was under the monopoly of the priests, who sang only in Latin, and the people were almost songless. They listened in profound silence to the weary and meaningless chanting of a dead and corrupt priesthood. Early in his work Luther felt the need of the Christian ministry of music. At once he went to work to supply this need. He gave to the people a hymn book in their own language, of which he had composed nearly all the hymns and tunes. This little book became a mighty weapon with the people in their struggle for religious liberty. Indeed Luther's great enemy, Cardinal Cajetan, pays him a remarkable compliment when he says, "By his songs he has conquered us."

Music is a most vital factor in worship whether public or private. No one would think of conducting public worship without the aid of appropriate music.

Many people who attend divine worship feel at liberty to visit during the musical part of the service, who would deem such conduct quite out of place during any other part of the service. Such persons would feel offended, were it suggested to them that they are not conducting themselves properly during public worship.

Not every kind of music is in place in the House of God, even if it is good music. The music should be permeated with the great truths of the inspired Word and it should be worshipful in character. A question may arise at this point as to the character of those who lead in the music of the Church. No one but a true Christian should serve the Church in this capacity. The unbelieving and irreligious person is as much out of place in the choir as such a person would be out of place in the pulpit, or at the altar. A heart cultivated in Christian virtues is needed as much as a voice cultivated in the art of music.

The inspirational value of music is well known. The soldier is stirred to dare and do his best by the martial music. Our patriotism glows in a white heat, fanned by the strains of "My Country, 'Tis of Thee, Sweet Land of Liberty."

On the bloody battlefield of Luetzen on November 16, 1532, when Gustavus Adolphus with his noble soldiers faced the terrible army of Wallenstein, the great Snow King of the North rode along the line of battle and at the crisis moment commanded the kettle-drums and trumpets to strike up Luther's mighty battle hymn, "Ein feste Burg ist unser Gott." The tide of battle was turned and Protestantism won one of its greatest victories, but only over the dead body of its royal defender.

Many indeed are the hymns that are used to inspire the lagging spirit of the Christian. Who has not felt a strange thrill of soul under the inspiring influence of such hymns as "Stand Up, Stand Up for Jesus," or "Onward, Christian Soldiers," or "The Son of God Goes Forth to War"? What Luther Leaguer has not resolved to dare more and do better under the influence of our own rally hymn, "Oh, Christians! Leagued Together"?

And there is yet another time when we need the Christian ministry of music, and that is, as a consolation to the sorrowful. How precious this ministry when life must be endured rather than enjoyed! When troubles of every kind come thick and fast and we feel our feet slipping, how helpful the message of

Jesus, lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high:
Hide me, O my Savior, hide,
Till the storm of life is past;
Safe into the haven guide,
Oh, receive my soul at last.

And when we come, as we all will some day, to "Walk through the valley of the shadow of death," what other ministry, except the ministry of the Gospel, can be compared with that of the Christian ministry of music. Indeed, this ministry is but the Gospel offered in the most loving and effective manner.

In that moment what a beautiful picture of triumph is painted for the soul by—

O mother dear, Jerusalem!
When shall I come to thee?
When shall my sorrows have an end?
Thy joys when shall I see?
O happy harbor of God's saints!
O sweet and pleasant soil!
In thee no sorrow can be found,
Nor grief, nor care, nor toil.

Luther League Topics

Trinity Sunday. May 30, 1915.

GOD, GLORIFIED IN HIS HEROES

Exodus 15:1-6.

DAILY BIBLE READINGS.

Monday, May 24—Neh. 1:1-11.
Tuesday, May 25—Neh. 2:1-11.
Wednesday, May 26—Neh. 2:12-20.
Thursday, May 27—Neh. 4:1-14.
Friday, May 28—Neh. 4:15-23.
Saturday, May 29—Neh. 6:1-15.
Sunday, May 30—Exodus 15:1-6.

HINTS FOR LEADERS.

Opening service as usual, using any hymns from 204 to 213 and Psalm 46. Scripture lessons, Ex. 15:1-6; Gal. 1:24; Heb. 11:23-29.

Prayer.—O Lord, God of our Fathers, we bless Thy holy name, Thy grace and mercy, for all those who have gone before us to rest in Thee; all, in all vocations, who have pleased Thee. And, we pray Thee, give us also grace to walk before Thee as they walked in righteousness and self-denial, that, having labored as they labored, we may afterwards rest as they rest, through Jesus Christ, Thy Son, our Lord. Amen. (Christina G. Rosetti.)

Definition.—A hero of God is one who dares to stand boldly for Him and His truth in the face of the world and its opposition.

Have brief papers prepared on the following subjects:

Heroes of the Old Testament—Noah, Moses, David, Daniel.

Heroes of the New Testament—Peter, Stephen, Paul.

Heroes of the Church—Augustine, Bernard, Luther.

Heroes of the Church in America—Muhlenberg, Loehe, Walther, Krauth.

(These brief sketches should show the special quality of heroism each displayed.)

Closing service as usual.

The annual observance of a national Memorial Day is an evidence of the appreciation of the self-denying services of soldiers who have responded to the call of the state in time of need. We ought to appreciate true patriotism and heroism wherever they are found. We may wonder at the strife and bloodshed of the past, and at the awful conflict now raging among many of the greatest nations. What is the significance of these things? What can God have to do with so much sorrow and suffering and misery and wretchedness? Can it be that those who are engaged in such warfare are in any sense doing the will of God? Human affairs are so complex that we cannot possibly trace effects back to their causes. Divine wisdom is infinitely above human wisdom and His ways are past finding out. We can be sure that God is over all blessed for ever, and that none of these things come to pass without His knowledge and He is able to overrule all for good.

Our Civil War was a conflict in which it was not only man against man, but brother against brother. It was a terrible price to pay, but human slavery had to be driven from among us and both North and South being responsible for its presence in this land of the free, had to bear the burden of pain and destruction and death. Through it all the nation has lived and the old bitterness has disappeared and the varied elements of our great country are being cemented into a closer fellowship. Those who lose in battle may be just as true servants of God as those who win. Man's vision is often obscured and those on opposite sides fight with equal courage and determination and both may be thoroughly conscientious. The results of such strife may mean the sacrifice of many lives, the maiming and crippling for life of multitudes of able-bodied men, and broken health to multitudes more who were healthy and strong; fatherless children and all the cares and burdens of parenthood thrown upon the widowed mothers; the destruction of vast treasures and the real impoverishment of the peoples implicated; a terrific disturbance of family and church and state. What is lost and destroyed cannot be restored. Yet dreadful as it is with the hearts of men so full of iniquity such things must come to pass. Fire and sword may serve purposes which are not so apparent to us, but are nevertheless of great benefit to mankind, in overthrowing presumption and false pride and vain ambitions. Israel of old had to be treated that way though they were God's chosen people, and as we look back upon their checkered career we can see the necessity for some of their terrible experiences.

God is not unmindful of His children even when they are engaged in such bloody conflicts and real heroes and heroines in His service are developed under such conditions. Read again Moses' Song. But it is not only in times of war and on battlefields that God's heroes appear. There is not the same excitement but just as much courage and skill are required to do the Lord's will in so-called times of peace as in the fiercest war, for the war against sin and the kingdom of the devil cannot cease while this world stands. The days are evil and we must be brave and alert and faithful even unto death, knowing that the Lord is on our side and that though we may go down in the fight, yet in the end the Lord shall have all His foes in derision and we shall not fail of the victor's crown. "Be thou faithful unto death and I will give thee the crown of life."

God has had great heroes on battlefields, but He has had just as great heroes and heroines in mission fields at home and abroad and in the obscure places of the

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 26 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

world. The world does not always discover those who are God's true heroes and heroines, and even when it does discover them it is not always ready to sing their praises.

God has committed great responsibilities and duties unto us. He may be training us for a real crisis by things which seem quite commonplace. Moses was prepared for his leadership of Israel by forty years at the court of Egypt and by forty years in exile with the varied experiences of pastoral life. He crossed the Arabian peninsula at least twice, the very region through which he was afterward to lead the people of Israel. It is not for us to hunt for something *big* to do, but to do with a right spirit the things that God puts in the way for us to do. Only by such faithfulness in each day's duties can we be prepared for greater service. You can be a real hero or heroine in the sphere in which you move. "Act well thy part; there all the honor lies."

—♣—

First Week after Trinity. June 6, 1915.

BORN AGAIN (ARTICLE III)

John 3:1-8.

DAILY BIBLE READINGS.

Monday, May 31—John 1:1-14.
Tuesday, June 1—Titus 3:4-7.
Wednesday, June 2—James 1:16-21.
Thursday, June 3—I Peter 1:13-25.
Friday, June 4—Romans 8:12-21.
Saturday, June 5—Gal. 3:23-29.
Sunday, June 6—John 3:1-8.

HINTS FOR LEADERS.

[In these suggestions use a substitute if more convenient; they are simply hints.]

Instrumental music, violin, cornet, or piano.
Leader—The Lord be with you.
Response—And with thy spirit.
Psalm 91 (read responsively) and Gloria Patri.
Hymns 8, 128 (sing both hymns).
Scripture lesson, John 3:1-8 (read by leader).
Collect, "For the Holy Spirit," page 4, Luther League Hymnal.
Anthem, "Saviour, Source of Every Blessing,"—Mozart.
Summary of discussion in The Topics. Summary of discussion in the REVIEW. Hymn 126.
Appoint about four good readers, have them divide among themselves and read Chapter XVI of "Elements of Religion," by Jacobs.
Hymns 131, 32. Announcements. Lord's Prayer (chanted). Benediction.

(Topic reviewed by Rev. Paul W. Koller.)

Our scripture for this lesson speaks to us of the new and higher life into which we must be born if we would live eternally. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." In the beginning of the Gospel of John we heard something of a new and better life, of which Christ was to be the light and center. John said of Him: "In Him was life and the life was the light of men." And now, here in this third chapter our Lord tells His followers of the way into this higher life, "Ye must be born again." The teaching comes to us in the form of a conversation with Nicodemus, a dignified and learned elder of Israel, a member of the Sanhedrim. He had listened to Jesus teaching the people during the day, and he felt as he thought over what he had heard and seen, that he could not sleep that night until he had talked with this wonderful teacher. So he comes to Jesus by night. As they talk Nicodemus, anxious and agitated, tries to smooth the way by compliment. "Rabbi, we know that thou art a teacher come from God." Then Jesus, with kindly yet direct precision, lays bare the great burden and necessity of the old man's heart: "I say unto thee except a man be born again he cannot see the kingdom of God." Nicodemus affects not to understand. Jesus declares more emphatically that even he a master in Israel must be born again, must have a new heart, or not see the kingdom. This new life is for us all in and through Jesus Christ, the crucified.

I. A Great Truth.

Jesus here lays down the one great truth that must lie at the foundation of all plans, efforts and instruction to make the world better. It is the great and distinctive idea of the Gospel. It is the great fact that man is depraved and lost in his natural condition, and that he is renewed and saved by the gracious aid of the living God. The spring and fountain of all good to man in this world and the beginning of an endless and blessed life is a new heart.

The master of Israel came to Jesus by night to talk about things of the greatest concern to man. And Jesus told him that this one principle, of regeneration through Jesus Christ, lies at the foundation of all true wisdom and is the source of right conduct and true living. All, said Jesus, must spring from a new spiritual life in the individual heart.

That is what we need most today. It is what the world needs most, a new heart which furnishes the life-blood of a higher life.

II. The New Life Comes by Being Born Again Spiritually.

This is indeed the only way in which we can enter into that life. You can hammer brass into rare and beautiful forms, but you cannot hammer it into gold. So you cannot come into the new Life by labor or growth —you must be born into it. Nicodemus seemed unable to understand how such a thing could be. Jesus Himself said there is mystery about it, but that is no reason why it should not be believed. There are many things we cannot fully understand even in the natural world. Therefore Jesus said: "Marvel not." Two things in this new birth we can understand, however. One is that water means Holy Baptism with its public

confession of Jesus Christ and the washing away of sins, accompanied by the promised gift of Grace. The other is that there is a real and vital change of life and character wrought by the Spirit of God in the believer. Knowing clearly these two things we should govern our lives accordingly.

III. The Source of This New Life.

Jesus tells us through this conversation with Nicodemus that He is the source of this new and higher life. He said, "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up." As Moses lifted up the brazen serpent and men looking in faith lived, so Christ must be lifted up on the cross and through Him we have life. History tells us that Darius condemned to the cross three thousand captives. When Jerusalem was destroyed Titus crucified men until wood for crosses failed. Had all these crosses held a dying angel, they could not mean as much to us as the one cross of Calvary. On Calvary our Saviour died for us and through His death we have the true life. Christ is the source of the life into which we desire to be born by the water and the Spirit.

Not only is He the source of this higher life—He is also our strength in its maintenance. Constantly our spiritual life needs renewal and strengthening. For this purpose Christ has given us the sacrament of His broken body and shed blood. Are you living this life as it is in Jesus Christ?

QUESTIONS.

1. Is it absolutely necessary that we be born again?
2. Can we tell whether we have been born again?
3. What difference will it make in our lives?
4. Have you opened your heart to the Holy Spirit?

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Second Week after Trinity. June 13, 1915.

THE LUTHERAN COLLEGE AND ITS SUPPORT

Micah 4:1-4.

DAILY BIBLE READINGS.

Monday, June 7—I Kings 3:4-15.
Tuesday, June 8—I Kings 3:16-28.
Wednesday, June 9—Prov. 3:13-26.
Thursday, June 10—Prov. 4:1-9.
Friday, June 11—Deut. 6:4-9.
Saturday, June 12—Eccles. 12:1-14.
Sunday, June 13—Micah 4:1-4.

HINTS FOR LEADERS.

Opening and closing services from the L. L. Hymnal. Hymn 36. Psalm 24. Scripture, Micah 4:14. Sentence prayers for all Lutheran colleges. Hymn 233.

Subjects for three-minute talks by Leaguers: (1) Discuss the source of our colleges' support. (2) Discuss the Church's duty toward her colleges. (a) Is the supply of pastors equal to the demand? (b) The vital relationship between our churches and colleges as a source of supply for ministers. (3) How can we support our colleges? (a) By our consecrated prayers. (b) By our financial help. (c) By sending our children. (d) By attending ourselves.

Special music. Summarize discussions in REVIEW. Summarize discussions in Topics. Hymn 206. Lord's Prayer. Benediction.

(Topic reviewed by Rev. Frank S. Beistel.)

The great importance of our Lutheran colleges will not be appreciated nor their adequate support be secured until the church people realize their relation to the fundamental work of the church. Whatever the church may do by way of building, running various organizations, charities, gathering funds or the thousand and one other activities which keep the churches so busy, the church must never lose sight of the fact that her real mission on this earth is to teach the message of salvation. For this she was founded and sent forth into the world by the Master who gave her the commission—"Go ye therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you." By her teaching she has spread over the whole earth, among every race, used every language and reached from the slave-market to the king's palace. By her teaching she has overcome ignorance and superstition, and destroyed many forces of evil which had brought misery and death. On the other hand her teachings have spread happiness and love and virtue, given uplift to the whole race and turned the faces of many millions upward toward God in reverent worship.

The teaching church could not be destroyed. Cruel persecutors might burn the places of worship, throw the worshipers to the lions or put them to the sword, but the living word passed from lips to lips and from hearts to hearts and no sword could attack nor beast destroy. The teaching church has overcome and made her place secure in the world. As long as she continues to perform her fundamental work no foe can successfully assail.

The rulers of the earth now smile with favor upon the church and temples of worship rise in vast numbers and in great splendor, but as ever of old the church still lives by teaching. This is her real business and whatever promotes this work and increases the power to teach has righteous claim to the ablest support the church can give. That denomination, however pure may be her doctrine or glorious her history, which makes no adequate provision for preparing her own teachers has little hope for the future and deserves no more.

What of our Lutheran Church? She has no task different from the whole church. Her chief business is to teach. She makes honest claim that more than all other denominations her doctrines are based alone

on God's Word and are not mixed with human opinions that she has grasped the inner spirit of revelation and that if these doctrines were fully accepted and taught by the whole church, the church would have a sense of conviction and security which she does not now possess and that many of the vexed problems of religious belief and personal conduct would be solved. But great and grand and good as these doctrines are, who knows them? The general public has little knowledge of what we teach. What we hold we hold and have not given it to the world with that convincing enthusiasm of Paul or that cannot-do-otherwise spirit of the hero of Worms or that warm-heartedness of Passavant. Our weakness is in one teaching power and until the Lutheran Church goes into the educating business with enthusiasm, preaches it from her pulpits, talks it at her conventions, teaches it in her Sunday schools, Luther Leagues and homes, thinks over it, prays over it, dreams over it until the work of education becomes a passion, so long will her doctrines, the choicest of all her possessions fail of proper hearing, and influence on the world's thought, so long will her colleges and seminaries struggle to live and many of her young people be educated outside of the church.

The collectors of funds for our educational institutions have a sorry task. They often must blast an opening into congregations, plead with unappreciative members for small gifts and suffer refusal from some whose possessions are great. These conditions are safe indications that we have not kept steadily in mind the fundamental work of the church and directed our activities along the line of the Saviour's command as freely as we ought.

While we as a Church have laid much stress on the instruction of children up to confirmation age we have not with the same care made provision for their higher education and our loss after the public schools are finished is appalling. Did we continue to build our educational activities on the solid foundation we have laid in the earlier years we might prepare a teaching power within our Church whose force would be irresistible. This is the place of our Lutheran colleges and the whole Church must be led to believe that in them lies her hope of development. If they would accomplish their purpose the whole Church must give with unstinting hand for their material support and send to their classrooms the young men and women who will make the Church's future. That future lies hidden in our Lutheran colleges.

Third Week after Trinity. June 20, 1915.

JUSTIFICATION BY FAITH

Romans 1:16-17.

DAILY BIBLE READINGS.

Monday, June 14—Isaiah 45:20-25.
Tuesday, June 15—Rom. 10:1-15.
Wednesday, June 16—Gal. 3:1-14.
Thursday, June 17—Rom. 3:19-31.
Friday, June 18—Gal. 5:1-6.
Saturday, June 19—Rom. 5:1-11.
Sunday, June 20—Rom. 1:16-17.

HINTS FOR LEADERS.

Violin solo, "Souvenir," Franz Drdla.
Psalm 46 (read responsively). Gloria Patri. Prayer by pastor.
Soprano solo, "My Faith in Thee," W. W. Wells.
Scripture lesson, Rom. 1:16-17. Remarks by leader. Read in unison Article IV of Augsburg Confession. Summary of discussion in Topics. Summary of discussion in REVIEW.
Bass solo, "Consider and Hear Me," Wooler. Insert hymns as desired and close as in Topics.
(Topic reviewed by Rev. Paul W. Koller.)

This is the central doctrine of our Church and should be clearly understood by us all. This week is an appropriate time to study this great doctrine, for it was on June 25, 1530, that the protestant princes of Germany presented their articles of faith to the Diet at Augsburg. This doctrine of Justification by Faith was the main doctrine of that Confession. Since that time it has been one of the foundation stones of Protestant faith. All of the Protestant world, however, has not held to it as tenaciously as the Lutheran Church. It always has been and always will be very dear to Lutheran hearts. We are saved by faith in Jesus Christ alone, and in no other way.

I. What Is Meant by Justification?

Justification is an act of God by which He counts or adjudges a person righteous in His sight. Man unredeemed stands in the sight of God as a rebel and deserving of the penalties of his sins. In accordance with the divine nature and God's direct command there must be punishment of guilt. "The wages of sin is death." Man in himself possesses no merit. Yet God loved him and would save him from the consequences of his sin. There is only one way for God to be just and at the same time justify the sinner—that is to provide a worthy substitute who shall suffer in the place of the sinner. This God did in the person of His only begotten Son, who by His life wrought out our righteousness and by His death paid the penalty of our sin. Thus we learn that a way of justification has been provided for us by our Saviour Jesus Christ. The sinner, however, must make it his own by faith.

II. The Faith Which Justifies.

Man has no merit in himself. We have said no matter what good deeds we do we cannot claim them to be of sufficient worth to justify us in the sight of God. We can

only plead the life and sacrifice of Christ in our behalf. And we can only do this with assurance when we have faith in the crucified and risen Christ. In other words, we are justified by faith. We must bear in mind, however, that this faith is not merely an intellectual conviction that there was such a person as Jesus Christ who came to earth and died upon the cross for the world's sin. The evil spirits know this intellectually, but that does them little good. We are only justified when by faith we lay hold of Christ and His atoning work. Such saving faith only comes when we have opened our hearts and minds to the Holy Spirit, and allowed Him to bring us to know Jesus Christ as our Saviour.

III. Results of Justification.

When we are pronounced just because of our faith certain results are in evidence. It means certain things of the highest importance to us. For one thing, our sins are forgiven and we have peace with God. St. Paul says that in Romans 5:1, "Therefore being justified by faith, we have peace with God." The sins of some people never trouble them, and they have no conscious need of salvation. When that is the case they are far from the Kingdom. It is the conviction of sin that starts us on the way to salvation. Sin is a terrible thing and unless forgiven will lead to eternal condemnation, and shut us out from God forever. When we are justified our sins are forgiven. Again, when we are justified before God we are adopted into the Sonship of the Father and become joint heirs with Jesus Christ. We do well to give this matter earnest thought. A Christian is not only saved from death, but he is saved to life, and a most glorious life at that. There are wonderful privileges and blessings that belong to the redeemed life as we live it in Jesus Christ. A third result of justification is the abiding with us of the Holy Spirit. This is a blessed result, for we wage a losing battle if we fight alone with the forces of evil about us. With the Spirit's help, however, we can conquer. Well do we sing "Come, Holy Spirit."

One thing more. This faith will lead us to a righteous life. Our faith is not to be a substitute for right and righteous living. On the other hand, when the faith is of the true and saving kind it will result in good deeds and worthy living.

QUESTIONS.

1. Who gave to the world the doctrine of Justification by Faith?
2. Does this doctrine lead to righteous living?
3. What is saving faith?
4. How do we know whether we are justified or not?

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Fourth Week after Trinity. June 27, 1915.

History of Your Own Congregation

Heb. 12:1-3.

DAILY BIBLE READINGS.

Monday, June 21—I Pet. 3:13-15.
Tuesday, June 22—Isa. 28:9-10.
Wednesday, June 23—Eph. 4:11-16.
Thursday, June 24—II Tim. 3:13-17.
Friday, June 25—Rom. 10:8-11.
Saturday, June 26—II Tim. 1:8-14.
Sunday, June 27—Heb. 12:1-3.

HINTS FOR LEADERS.

Allow ample time for the preparation of this topic. Send out invitations beforehand to all of the members of the congregation to be present. Let the members of the League go, and bring the older ones.

The records of the congregation as contained in the minutes of the Church Council and of the congregation will give facts as to its development. The members of the Church Council and especially the secretary should assist in this.

Divide the history of the congregation into periods and appoint one to secure the facts for each period. If there are any living who assisted in the organization of the congregation, have them present to give the experiences of the early days.

Secure letters from former pastors telling of the work during their ministration. Let the superintendent of the Sunday school sketch its history, and the president of each organization of the congregation give a brief outline of their society.

Interest in the history of your own congregation will stimulate activity in behalf of the congregation. As far as practical let Leagues in mission congregations follow this.

(Suggestions by the Editor of L. L. Topics.)

We celebrate, this year, the 385th anniversary of the presentation of the Augsburg Confession before Emperor Charles V and the famous Diet at Augsburg, June 25, 1530. We have frequently studied topics on this famous anniversary which have brought out various phases of interest in that great Confession.

This year, following up a series of "local interest" historical topics, we have assigned to us today the "History of Your Own Congregation." In this series we have had "The Missions of Your District Synod." The topic today brings you closer home. THE REVIEW cannot help you very much. The devotional committee of your local society, the leader and essayist appointed for this evening must depend upon their own efforts. Your pastor will be of great help to you in giving you access to the files and records of your congregation. And when you have carefully prepared this paper, be sure to place it in the files of the congregation; for as the years pass by it will grow in importance.

By way of suggestion, note the following facts to be secured:

1. The causes which led to the organization of your congregation.
2. The date, place and circumstances of the organization,

3. The name of and something about the pastor who organized the church.

4. The first church building, size, material, style, date of erection and other interesting facts. A photo or cut of the same, if in existence, to be passed around for observation.

5. The same facts about succeeding buildings, if any.

6. Describe and tell about any missions, or daughter churches, organized.

7. Give names and terms of office of successive pastors and items of interest about each.

8. Tell something about the methods of work, the names of organizations, etc., of the congregation.

Be very careful to state facts just as they are. You are writing history and above all it must be true. An interesting sketch of your congregation's life will not fail of interest to your Leaguers and the more carefully prepared, the greater will be the permanent value.

That this series of "local interest" historical topics may serve to stir up a new interest in our beloved Church and her congregations among all our Luther Leagues is the hope and expectation of

THE TOPIC SECRETARY.

The Junior Luther League

BY REV. ARTHUR T. MICHLER, PHILADELPHIA, PA.

Commencements

The month of June usually witnesses college and high school commencements all over the land. It is both a joyous and a somewhat serious occasion. It is joyous because the prescribed course of study has been completed and a new era of life begins. It is serious because class units and friendships are broken, not permanently 'tis true, but broken nevertheless, and the individual goes forth to new and untried duties.

This is true to a certain extent in the lower grades of school life. Doubtless many of our League boys and girls are graduating into the high schools. In this forward step we earnestly long for your success. Go forward, each day, with the determination, with God's help, to do your full duty. Fit yourself for the highest service. And as you look forward to the future determine to always do your best as each day comes and goes.

There may be some of our League members who are compelled to go to work. If this is the case, do your best for your employer and remember that you are first and foremost a Christian, a servant of the Most High God. If you are compelled to work at an early age, improve your leisure time by study and thus advance yourself. Others have done it and you can do it. Whatever the month of June may mean to you, determine at least upon one course of action—to go forward.

What Are the Leagues Doing?

In the January issue of THE REVIEW we asked to hear from Junior Leagues and to learn of what they are doing. We also stated that we would publish a list of Boys' and Girls' Leagues that are regularly organized and doing work. Up to this time we have heard nothing from any of our Leagues. We know there are such Leagues organized and doing work. We would like to hear of some of their activities, written in an interesting and attractive manner so as to be of interest to all of our Leagues and League workers. Such articles will also be informative. We know that good work is being done. Let all have the information of that which has been successful and helpful in your League.

Girls' League Holds Out-of-Door Meeting

Recently on a very hot Saturday afternoon a successful Girls' League took a tramp to the shady and inviting woods and held their brief meeting in the Temple of Jehovah. It was one of the most successful meetings this League has had, largely because it was unique. Their regular program was carried out, the various girls who had been assigned places on the program taking their respective parts. After the program was rendered, which was most impressive, the girls enjoyed the playing of various games and returned home, after spending a most pleasant and profitable afternoon. This League plans repeating this again by going out earlier and taking a box lunch along. Doubtless your League would enjoy a similar experience.

The Girls' Leader

The article in this issue on the qualifications of the superintendent of the Girls' League is timely and suggestive. It is complementary to the article by Dr. Keever on the boys' leader published in the March issue of THE REVIEW. We trust both articles will be read and pondered, and thus be of incentive and help in leading our young people into a more efficient relation to the Church.

Topics for June

June 6: "A Lame Man Healed." Acts 3:1-26.

June 13: Missionary Program. Suggested topic, "The World Family at Worship."

June 20: "Imprisonment for Jesus Sake." Acts 4:1-31.

June 27: "Stephen's Courage and Death." Acts 6:1-15; 7:51-60.

JUNE 6.

Rev. J. M. Guss.

One afternoon, as Peter and John were going up to the temple to pray, they met a lame man lying at the Gate Beautiful. He was born lame and was over forty. He was begging of those who visited the temple, and so asked a gift of Peter and John. Peter looked sharply at him to see whether he had faith and was spiritually fitted to be healed. The poor lame man now eagerly watched the apostles, expecting some large gift. But Peter said he had no money, but could and would give him something far better than silver or gold. He meant to give him complete health through Jesus the Christ. And being raised up by the hand of Peter, the lame man was healed at once, so that he sprang to his feet and stood there, then walked about. He first of all went with the apostles to the temple place, showing his joy at the health he had gained so unexpectedly, and gave thanks to God. The people were filled with wonder and amazement. Then Peter told them plainly just how the miracle had been performed.

Main lesson—Power through faith in Jesus Christ.

Other lessons—1. The apostles did not neglect the public worship of God; neither should we. 2. There are more precious gifts than silver or gold—can you name any? 3. Faith is the channel through which Christ's power comes to us. 4. Peter's sermon declares Jesus, the Holy and Righteous One, the Prince of Life.

Scripture references—Acts 14:8; Isa. 35:6; Acts 4:10; Matt. 9:22; Acts 4:16-21; John 5:119; Acts 5:12; Luke 13:11-13; Acts 14:9; Mark 2:9-12; Acts 9:32-35; Matt. 11:1-6.

JUNE 13.

Follow the usual League program. Review the scripture memory work and whatever hymn you are learning. Use suitable missionary hymns from Luther League Hymnal or S. S. Book. Scripture reading can be Mark 10:13-16. "When the Church Bells Ring." Have brief essays prepared on the following subjects: "Going to Church in America"; "Why We Should Attend Church"; "Not Going to Church in America." Have different members of the League read the following:

Young Japan at Prayer

Emma Gerberding Lippard, Saga, Japan.

It was a glorious autumn morning, and we were on our way to Sunday school, though in the heart of a heathen town. As we neared the temple of the soldiers' god, our way was checked. Column after column of school boys filled the street. In military file they came, from the tiny first grade tots up to the great lanky high school boys. After the boys, came file upon file from the girls' schools. Then we remembered what day it was. The day which our city had set apart for worship of the Hero of our town. Once a year every child in our city schools must march this way through the streets and bow at the Hero temple in worship of the noble who founded the town.

No excuse is recognized in this ceremony. Christian boys have time after time begged to be excused, but always they are compelled to take part.

"It is hardly necessary to go on," we said to one another. "We will have no Sunday school today."

Sadly we watched the black heads bow, one after the other before the shrine. Then, our feet almost involuntarily taking their accustomed way, we entered the empty church.

The hour was almost over when the patter of feet fell on our ear, the door was thrown open and a dozen eager little faces peeped in. Flushed and disheveled in their formal state dress, they plainly showed that they had run all the way from the temple of the soldiers' god.

"We have come to Sunday school," they exclaimed brightly. "Are we too late?"

"But did you not pray at the temple?" we asked.

"Oh, yes, we had to," they answered. "But that is not real prayer. We came as fast as we could, to pray here with you."

With light hearts we took up the service, encouraged that even these few in this Japanese city had learned what it is to pray. "There is hope for Japan," our hearts told us, "for we are told 'A little child shall lead them!'"

"Lord Ganesa" and Little Ramaswami

By Dr. Jacob Chamberlain.

I saw a sight one day that made my heart ache, ache for the boys and girls of India, and which I desire to picture to the boys and girls of the dear home lands, to see if they will not lend a vigorous hand in soon making such things impossible in all of idol-ridden India.

I was walking down the main street of the great heathen city of Madras toward the temple of the god Ganesa. It stood right on the street and was not larger inside than a hall bedroom, for the Hindus do not assemble in these wayside temples for worship, but go in, one or two at a time, to present their offerings to the god of the temple.

At the farther end of the temple, on a stone platform as high as a table, and facing the wide-open front doors, was the god Ganesa. He has an elephant's head and trunk, and was chiseled out of stone, sitting on a large stone rat, and as tall as a man. He was very black and shiny from the melted butter poured over his head by the worshipers to make him feel good-natured and so grant their requests, and had garlands of white flowers around his neck, placed there by some worshiper.

As I neared the temple I came upon a Hindu mother taking her little son, Ramaswami, to make his first offering to the god Ganesa in that temple. On his arms were hanging garlands of flowers and in his hands was incense to offer. He was chatting merrily with his mother, who had hold of his hand and was telling him how he must go in the temple, making his salaams and showing his offerings, and then place them in the god's lap with his own hands, so that the god would always be his friend and not harm him.

As they came in front of the wide-open door, little Ramaswami saw the huge black idol, with his eyes painted to look fierce, his tusks white and sticking out toward him, his tongue fiery red, and his black trunk raised up to one side, as if to strike. With a scream he pulled his hand away from his mother's and sprang to one side, out of the sight of the monster, and stood trembling with fright. His mother, laugh-

ing at his terror, reassured him, saying, "The god won't strike you; he is a good god and likes to have little boys worship him. Come and lay your offerings in his lap, Ramaswami, don't be afraid"; and led him again up to the side of the door.

As soon as he came in front of the horrid idol he screamed again, and tearing away from his mother ran down the street toward his home. The mother, with a hard laugh, overtook him half a block away, seized him and half dragged him back to the temple, and said "You little fool! Is your father's son going to be a coward? The god won't strike you. He won't harm you. Don't you see, he is made of stone and can't move; he can't hurt you. Come along, you little imp, and lay your flowers and incense in his lap." And pushing the screaming child before her, with one hand firmly grasping each shoulder, she forced him, in terror as he was, up onto the steps before the idol and made him lay the offerings in the lap of the god.

Immediately he had done this, he twisted himself from her grasp, and, without making any salaams to the god, dashed past me down the street for his home, still screaming with fright, while his mother, laughing, slowly followed him.

I lingered after they had gone, thinking of the mothers and the children in my native land, and I said, "Oh, if all the mothers of Christendom would be as zealous in bringing their children to the blessed Jesus as are these heathen mothers in making their children worship their repellent idols, how many more strong, living Christian characters there would be." And I thought of the happy children in America who have been taught to worship a gracious Heavenly Father, and wondered if they would not wish to help in bringing their little brothers and sisters in India to know and love Him also.

Select a short article or two bearing on the topic from your Church papers and especially from your missionary literature. Close the meeting by some practical applications to the lives of the League members before you.

JUNE 20.

By Anna M. Landis.

The story told—Two of Jesus' Apostles were in prison—not because they had done wrong, but because they had been teaching the people and telling them about the resurrection from the dead. Many men and women were glad to hear the good things which these Apostles told them, but some of the rulers (the enemies of Jesus) became angry and tried to make Peter and John cease speaking and teaching in the name of Jesus. At last they cast them into prison, think in that way to quiet the Apostles, but no sooner were they released from prison than they began to preach more earnestly than before, and thousands of people were made better after hearing the great sermon which Peter preached to them. When the rulers tried to make Peter and John stop speaking to the people, they said, "For we cannot but speak the things which we have seen and heard." These men were not ashamed of the Gospel of Christ, for they knew that it was the power of God unto salvation to every one that believeth.

Scripture references: Imprisonment—Heb. 11:36. Firm in the Faith—Rom. 16:13; Acts 3:16; II Cor. 1-24. Prayer—Prov. 15:8; Matt. 21:22; Heb. 10:22. Courage—Ps. 27:14; 31:34; Acts 28:15.

Main lesson—Love for God and His Word will make us brave. All who are God's true children will be willing to suffer and even die for His cause. Christ has said, "Go ye into all the world and preach the gospel," and though we may not be able to go far or even do great things, yet every man and woman, boy and girl, is asked to speak of Jesus' great love whenever they can. In that way, all will be missionaries in spreading the Gospel.

Examples of suffering for Jesus' sake—Peter and John, Acts 4:3. Stephen, the first Christian martyr, Acts 7:59. Paul and Silas, sang songs of praise to God at midnight in the prison. John the Baptist beheaded, St. Mark 6:27.

Blackboard exercise—Two men standing in the midst of interested people. Soldiers come and lay hands on them and cast them into prison. Draw picture of prison. Another or third scene, Peter and John preaching to a large congregation of people, angry rulers standing in the background.

JUNE 27.

The story told—The number of those believing in Jesus was growing larger. This was happening in Jerusalem as a result of the Apostles' preaching. And so the work of the Church was growing so much that the twelve Apostles could not preach and give attention to the bodily needs of the believers. Because of this neglect, some Grecian Jews complained because their widows were slighted. The Apostles then said let us appoint others to do this work, but we will give ourselves only to preaching and prayer.

So they appointed seven good and honest men full of faith, of whom Stephen was one. He was a strong Christian, full of wisdom and power of the Holy Spirit. He was such a strong man for Jesus that those who opposed him were unable to get the better of him when they argued about Jesus being the true Son of God. Of course, this made them very angry. So they falsely accused Stephen of speaking against Moses and against God. Like Christ, they secured false witnesses against him and brought him before their council for trial. But when he was before them they saw his face as it had been the face of an angel.

But Stephen preached Christ to them and did it so courageously that they hated him for it. When he told them they always resisted the Holy Spirit as their fathers did before them, they gnashed on him with their teeth, cast him out of the council and stoned him to death. But Stephen prayed, while he suffered death, for his enemies and asked God not to lay this crime to their charge.

Scripture references: Greek-speaking Jews—Acts 16:1; 18:4; Rom. 1:14; 16; 10:12; John 12:20; Gal. 3:28. Proselytes—Matt. 23:15; Acts 2:10; 13:43. Growth of the Word—Acts 12:24; 19:20. Blasphemy—Lev. 24:16; Is. 52:5; Rev. 13:5-8; Matt. 9:3; Matt. 12:31-32. Stoning—Lev. 20:2, 27; Num. 14:10; 15:32-36.

Main lesson—Like his Master, Stephen glorified God by a martyr's death.

Other lessons—The work of God requires men of faith. Fidelity to God frequently brings about strong opposition. It requires a strong courage to speak openly of wrongdoing. It requires a strong faith to love one's enemies, when such hatred brings about death. Forgiveness is a noble virtue.

Practical thought—What are we, as boys and girls, doing to proclaim fearlessly Jesus as Christ.

Qualifications of the Superintendent of the Girls' League

By Clara Frank Minnich.

In selecting a superintendent for the Girls' Junior League, see to it, first and foremost, that the young woman is of the maternal type.

The possessor of a "mother heart" may be of any age or condition of womankind, and the phrase implies that steadiness of character and spiritual development which every fine, true mother has, by which with far-sighted vision, with wisdom and unselfish courage she inclines to love, protect and nurture all living creatures that come within her sphere.

She considers only that which is right and best for her children (and married or single, *all* children are hers), caring not so much what they think of her now as what they will think of her twenty years hence.

The more personal charm and magnetism your superintendent has, the better, provided she does not fall into the weakness of desiring popularity at any price.

Young girls idealize older women whom they love and admire, so that such a one has a wonderful opportunity to mould their characters by the highest standards—by the Highest Standard, indeed. To do this successfully, however, she must ever be striving to be what she would have them become. Then it goes without saying that she must be genuine, for girls of that age are keen to detect any divergence between precept and practice.

She should be filled with the play spirit; for this is not confined to the kindergarten age, nor should it be, since the results of play are both creative and re-creative.

She should have a long, long memory for the thoughts and feelings of her own childhood days in order that she may, at all times, be a wise and sympathetic confidant whom the girls will never fear to approach.

Even for their failings she may safely show an understanding sympathy, if at the same time she leads them to make of their own "dead selves stepping stones to higher things."

The wise leader of young people will not make her leadership too aggressive, nor thrust her personality into disagreeable prominence. She should influence as much as possible by suggestion, so that the girls themselves appear to take the initiative.

We have not considered any standard of education, for while of course the more highly educated a young woman is who can be procured for the position, the better. All other things being equal, we feel that the degree of scholarship she may have attained is of minor importance.

It is, indeed, a splendid thing if your superintendent can lead her girls into the delightful realms of botany and zoology, and inspire them with an appreciation of fine arts and great literature, but it is much more than sufficient if she can develop in them a loving inclination toward Bible study; if she can inspire them to be more deeply spiritual; to lead more practical Christian lives; to worship more loyally, and more reverently, and more intelligently, and to realize and cheerfully assume their own share of responsibility toward the Church of our Lord Jesus Christ.

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LUTHER LEAGUE AND MISSIONS

By Maurice Swanberg.

There are essentially two great classes of the mission work—Home and Inner Missions, and the Foreign Mission. In our everyday life we as Leaguers neglect too much the Home and Inner Missions, the one that offers to us our greatest opportunities. In this is the Luther League's most far-reaching opportunity. In every city, town and village the dance hall, theater, saloon, pool hall and numberless others are working overtime to drag down the weak, the friendless and the strangers in the city. Surely we as Luther Leaguers cannot sit still and see these thousands of souls go down to bondage in Satan's snares every year, when we have behind us God's immortal Word and his holy command to obey.

The numberless ways in which the League can help them offers opportunity for both the individual and the League collectively. First of all and perhaps more important is our personal influence. We cannot be too careful in guarding our ways when we know that someone looks up to us, that somebody's life may be made better or worse because of our example. Then again we might ask to our League some stranger. Many might be brought nearer to Jesus in this way, for a hearty invitation never looks better to anyone than when they need friends or help. An invitation with God's boundless love and a welcoming smile behind it would be as a world of light to many a derelict on life's highway.

As Leaguers, we first turn our eyes toward this mission field, lending a helping hand here, speaking a kind word there, with a smile for every one we meet.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF
The Lutheran Church and Her Young People

Edited by E. F. EILERT

WITH

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A. T. MICHLER, Philadelphia, Pa.

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Editorial

The Luther League believes in missions. At its eighth biennial convention Lutheran missions received much attention and thorough discussion. At the state conventions the subject has been frequently discussed. In its topics ten studies annually are devoted to our Lutheran mission work. It is one of the strong points in the topics, and has been of great educational value. This has always been a characteristic feature of the Luther League. As it would foster the spirit of loyalty to the Church and promote increased Christian activity, it is naturally interested in Lutheran missions. In stimulating each other to good works it would observe that as the Luther League is not the organization of any synod, concerted action belongs within the bounds of the synodical connection of the affiliating society. Pastors and officers should respect this fact.

And, I should support my own synodical mission as a matter of loyalty, to increase my own spirit of giving, and to foster that spirit in my own local church. Not for these excellent reasons alone, but also because among other things:

My synodical mission needs my interest and sympathy. A practical way of showing this is by myself giving, and setting the example of giving to others. It is stimulating to those about you.

It meets the just expectations of the Board of Missions. The Board needs every dollar you can spare for its work. It has a right to rely on your liberality, and doing so, to plan its work.

It meets the demands of struggling workers who are dependent on each one to provide for his own. Your own is within the synod to which your congregation belongs. There is the field for your missionary activity.

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Strangers need more attention from our members. They are present by the score at our services, and the minister is compelled to hear very often of the lack of notice on the part of the members. I know this is not intentional. I am sure in our hearts we bid these strangers welcome; let us not be afraid to extend them a kindly greeting. Let each one be careful to speak to those who are in the same pew with them, and in the pew in front, and in the pew behind, and in the pew across the aisle, and to the stranger in the vestibule. The pastor desires to meet the strangers after each service. Let us all set ourselves to make it impossible for any one simply to guess they are welcome in our church, by assuring them in the most hearty and cordial manner of their welcome.

—

Our body is to be the living temple to God. There are two false theories about the body in relation to conduct. There used to be persons who regarded the body as vile. Because of this a strong vigorous physique was considered a handicap to business. Some thought the Bible taught the body was simply a snare to the soul. Both of these were great blunders. Some, too, have acted as though the good of the body is itself the highest good. This is also an egregious blunder. Neither the monk nor the hermit, neither the glutton nor the ath-

lete are ideal men. One of the great religious leaders of the country says, "I remember when I never thought of a man of brain and a man of brawn as being a man of God. I always associated consecration and consumption. My grammar was perhaps as much out of joint as my theology, for I thought that if a man were pretty middling pious he might live to respectable old age; if he were piouser he might live to perhaps middle life; but if he was piousest he was sure to die in infancy or early boyhood. I have learned to know since that brain and brawn, that piety and power, that grit and great may find home in the same fellow." Early Christians sometimes referred to their converts as Christian athletes. The ideal from the Christian point of view is that the body should be brought to its highest efficiency in physical, intellectual and moral power and then consecrated in the noblest service to God and men.

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A contented spirit is a valuable possession. It is a pearl of great price. To obtain it is worthy of our best efforts, yet we can no more secure it by direct effort than we can by diligent search find happiness. It is unaffected by petty annoyances. Surface storms do not trouble its rest. It is a life of power. It gives full command to the individual of his own powers and imparts a more attractive personality than is given to one who has not learned the secret of contentment. How shall this grace be acquired? It is one of the blessings that shall be added to the life of those who seek first the kingdom of God and His righteousness. It is not dependent upon circumstances nor upon possessions nor upon achievements. True contentment is not found apart from the peace of God which passeth all understanding.

—

"Contentment is better than wealth, because it is harder to get." This may be true and doubtless is, but giving is unquestionably an act of worship. It is an act of worship to present our offerings in the house of God. Our petitions are presented at the throne of grace and we boldly approach God's altar to lay our petitions before Him in prayer. The privilege of praise and prayer is gratefully appreciated by an expression of our gratitude in thank offerings. The measure of our sacrifice is our gifts, even the widow's mite. The genuineness and quality of our faith are proved by this fruitage. To meet the running expenses of the church, to further the missionary and benevolent operations of the church, to support the Gospel in all its varied functions, we lay our gifts on the altar. A primary reason is, it gives proof of our faith and likewise cultivates grace in our hearts. The grace of giving is a great beauty. When you are called upon to worship God with your pocketbook, count it a privilege. If you have consecrated your life to God in His service, your pocketbook will be baptized with the grace of giving.

—

Think and thank are kinsfolk though not always acquaintances. Etymologically, they belong to the same genealogical stock. One reason for their lack of acquaintance is there is so much thanklessness due to so much thoughtlessness. A thankful heart is a thinking heart. To take divine blessings as a matter of course without thought of either their origin or value, makes it impossible to be truly grateful. In the ordinary course of life the feeling of gratitude furnishes the background for perceiving the value of God's special blessings. This requires a man to think. Back of the outward facts, we need to think, not only of the second causes, but of the ever present primal Cause. All the forces and activities of life call for thinking and thanking. The late Dr. Maltby Babcock has given us these pertinent words:

"Back of the loaf is the snowy flour,
And back of the flour the mill,
And back of the mill, the wheat and the showers,
And the sun and the Father's will."

The "thinkful" heart was in James, the brother of our Lord, when he declared: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." It may make us think and help us to be thankful to recall Christ's own words: "He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust." In the atmosphere of thoughtful gratitude thanksgiving and thinking renew their etymological relation and establish acquaintanceship.

Pennsylvania Convention at Johnstown

BY HARRY HODGES.

JOHNSTOWN was founded by Joseph Johns in the year 1800 and is located in the valleys of the Stoney Creek, Little Conemaugh and the Conemaugh Rivers, in the shape of a Y, surrounded by high hills of the Allegheny Mountains. It covers an area of five square miles, about seven-eighths of which is built upon.

There are eighty-two miles of streets and fifty-three miles of alleys. The land area is 2,997.3 acres.

It has a population of about 100,000 and is the ninety-fifth city in the United States and the eighth in Pennsylvania.

The population is cosmopolitan, consisting of English, Germans, Austrians, Slovaks, Poles, Croatians, Servians and Italians. The German element is the strongest, closely followed by the English.

There are 10,000 more men than women, a condition found nowhere else in the United States for a city its size.

Johnstown is the shopping center of Columbia County and ranks third in Pennsylvania in the value of its manufactured products, being surpassel by only Philadelphia and Pittsburgh. It is the largest commercial center between these cities on the main line of the Pennsylvania Railroad 252 miles west of Philadelphia and 76 miles east of Pittsburgh.

Johnstown has 40 hotels, 67 churches, 26 public and 13 parochial schools, a Carnegie Library containing 16,000 volumes, and a Y. M. C. A. plant having 1,500 members and costing $300,000.

The Luther League of Pennsylvania will hold its twenty-second annual convention in Johnstown, July 20-21-22.

All the sessions will be held in the First Church, on Franklin street, Rev. Robert D. Clare, pastor.

Johnstown can be reached either by the Pennsylvania or Baltimore & Ohio railroads, whose stations are but a short distance from the convention church. There are eight Lutheran churches in the city, three belonging to the General Council, four to the General Synod and one independent, representing a combined membership of 5,000, who will join in opening their homes to entertain all the delegates.

The convention theme will be timely: "The Lutheran, A Church of Convictions." In addition to a discussion of the theme from various standpoints, there will be Institutes for Junior and Senior workers and conferences on Organization and League Problems.

In order to expedite the business, a Business Committee has been appointed, with William Mearig, of New Holland, Pa., as chairman, to whom all items of business are to be referred and who will consider and present them to the convention in tangible form.

Mr. F. C. Leupold, the Statistician, 624 North Fifty-seventh street, Philadelphia, will be in charge of the registration and glad to answer any inquiries concerning it.

For all other information consult the writer.

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ALBANY

—Rev. Jost Brandt, formerly of Canada, was installed pastor of St. John's Church, May 2, succeeding Rev. Oscar Krauch.

MADISON

—Luther Memorial Chapel, the university Lutheran chapel, was consecrated on Sunday, April 25. The sermon was preached by Rev. W. K. Frick, D. D. The chapel is located at Lake street and University avenue, where it will most conveniently serve the Lutheran Students of the university. It will seat 350 people and cost $18,500, making the whole property value $41,000. Rev. Howard R. Gold is pastor.

TOLEDO

—A great meeting of Lutheran men was held April 25 in St. Paul's Church. More than 400 men were unable to get into the church. The meeting was under the auspices of the Federation of Lutheran Brotherhoods.

GENERAL

—The death of Miss Jestia A. Moses, one of our Lutheran missionaries in Africa, was announced by cable on April 26. Miss Moses went to Africa from Chicago, where she was associated with Grace Church, and at the time of her death was in charge of the Emma V. Day Memorial School.

—The Lutheran Brotherhoods of the General Synod, organized into a Federal council, will hold its third convention in connection with the approaching meeting of the General Synod in Trinity Church, Akron, Ohio, May 24 and 25. The president of this council is the Hon. John L. Zimmerman, of Springfield, Ohio. The Brotherhood will begin its meetings with a banquet on Monday evening. It will close its sessions in time to attend the opening sessions of the General Synod on Wednesday morning.

—Dr. George B. Cromer, Newberry, S. C., has been appointed by Governor Manning as a member of the new Board of Corrections and Charities, which was created in February by an act of the South Carolina Legislature.

—Rev. Prof. Laur. Larsen, D. D., president emeritus of Luther College, Decorah, Iowa, died March 1 in his eighty-second year.

—Mr. Harry B. Gerhardt, one of the field secretaries of the Layman's Missionary Movement of the General Synod, has tendered his resignation.

—The will of the late George C. Smith, of Slifer's Church, Montgomery County, Ohio, of which Rev. V. B. Christy is pastor, provides for the giving of $5,000 to Chicago Evangelical Lutheran Seminary and $1,000 to the Board of English Home Missions of the General Council, after the death of his widow.

—Under the will of the late Mrs. Mary Brubaker ,of Elizabethtown, Pa., $1,400 was given to Christ Church, of which she was a member; $1,000 to the Philadelphia Theological Seminary; $1,000 to Muhlenberg College; $300 to the Germantown Lutheran Orphans' Home, and $500 to the Lutheran churches at Colebrook and Manheim, Pa. The residue of her estate is to be divided equally between the seminary, Muhlenberg College and the church at Elizabethtown, Pa.

SUGGESTIONS TO CORRESPONDENTS

Bear in mind that the LUTHER LEAGUE REVIEW is designed not as the vehicle of secular news, but of religious thought and information.

In a general way, the position of a reporting correspondent is largely that of a secretary; his duty is to state facts and occurrences, rather than to give the public the results of his critical judgment. The people desire the facts, and prefer to make up their own verdict.

Do not seek to pay compliments. Give the Church at large the facts. Let their own works praise them. When you please one with a compliment, twenty others will be offended because they are not also praised. Be thoroughly impartial and be as ready to give the Church the facts concerning the work of one whom you dislike as though he were a personal friend.

Do not use your office to keep some friends constantly before the public.

Write only on one side of the sheet, so that, if necessary, different items may be cut out, separating them for the departments in which they are to be printed.

Manuscripts may be written with either pen or pencil as you may prefer. Better typewritten.

Do not feel under obligations to send us something each month. Neither decline to address us frequently if you have news items. Let circumstances govern in this matter.

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Our object is not to secure long notices of events, but the briefest statement of facts.

A simple exchange of pulpits nor an ordinary social is not of sufficient importance to deserve a notice.

In reports of any special meetings, do not give such minute details as what Scripture was read, what hymns were sung; that Rev. Obscure Stranger, pastor of the Church at Frogtown, or Cranberry Bush, was present and made the opening prayer, or pronounced the benediction. Such details are of no interest beyond the place where they occur.

Do not wait until you have several items, but let us have the news promptly if it is but a single line or two.

In writing of congregational affairs, always give the name and location of the church, and the name of the pastor.

We do not have space for the detailed notices of what is to take place in the future, and then subsequently follow with a second account differing materially only in the change of the verbs from the future to the past tense.

Use no contractions in writing. Spell out each word in full. All words abbreviated must subsequently be written out by some one before the manuscript is fit to be placed in the hands of the compositors.

Do not use scraps of paper and sheets of irregular size, neither that which is excessively large or extremely heavy.

Do not be disappointed if your items do not appear immediately. Circumstances beyond our control often compel us to defer matter for lack of space.

For simplicity and uniformity please note the following suggestions:

(a) Number the consecutive pages on the upper left hand corner of each sheet.

(b) Punctuate and perfect your article as you desire to have it appear in print. Instead of dashes use the proper characters of punctuation.

(c) Write all proper names with great distinctness.

(d) Remember that every publication has its own standard of taste and style, and as editors are always expected to "edit" what appears in their papers, they are free to exercise their judgment so long as they do not contradict the sense of the writer.

Let us remind you again that THE REVIEW is not a local periodical, but is read by our people on the Pacific, as well as the Atlantic coast, by Lutherans of Canada and in Florida, as well as in the Central States. It is important that you should always keep this thought in mind.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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District Leagues in States Not Organized

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Sec., G. R. HUTTEL, 94 Rhode Island Ave., N. W., Washington.
Treas., G. H. GODRON, 4608 Georgia Ave., N. W., Washington.

LUTHER LEAGUE OF CENTRAL CALIFORNIA—
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Sec., REV. J. E. HOICK, 180 E. Julian St., San Jose.
Treas., MYRON HESTORFF, 337 Salinas St., Salinas.

LUTHER LEAGUE OF BALTIMORE—
Pres., CARL M. DISTLER, ESQ., 2905 N. Calvert St., Baltimore.
Sec., LOUISE W. QUENSEN, 2229½ W. Pratt St., Baltimore.
Treas., HARRY GOEDEKE, 21 W. Saratoga St., Baltimore.

NEW YORK

—The Luther League of New York State will hold its twenty-second annual convention in Hudson, N. Y., in St. John's Church, Rev. H. D. Shimer, pastor, May 18 to 20. For all information address the chairman of the committee, William M. Snyder, 544 State street, Hudson, N. Y.

BROOKLYN DISTRICT

—The District Luther League of Brooklyn and Long Island held its April convention at St. John Church, Richmond Hill, on Saturday afternoon and evening, April 17. The afternoon session was devoted to the transaction of business, in which interesting topics were discussed relative to the welfare of the League and Lutheran Church in this city. Foremost in this discussion were the remarks of Rev. G. J. Muller, who addressed the convention on "How the Lutheran Church in America Plans to Celebrate the 400th Anniversary of the Reformation." Rev. William A. Snyder brought the attention of the League members to the progress of the Inner Mission Society in the work which this District is undertaking.

A luncheon was served by the local League between the afternoon and evening sessions.

The evening service was conducted by Rev. Walz. The address of the evening was delivered by Rev. F. E. Oberlander, D. D., pastor of St. John's Church, New York. He spoke on "Lutheran Loyalty and Its Responsibilities." The League decided that hereafter only two meetings would be held instead of five during the year as previously. The June convention will be held in Hicksville, Long Island.

ALBANY AND SUSQUEHANNA DISTRICT

—The Albany and Susquehanna District Luther League will meet in convention in St. John's Church, Albany, on June 17.

BUFFALO AND VICINITY DISTRICT

—The Luther Leagues of Buffalo and Vicinity held their quarterly meeting April 21 at the Church of the Atonement. The meeting was well attended, and the delegates of the various Leagues showed keen interest in all the business that transpired.

The president, Mr. Louis A. Wilke, organized all his committees for 1915, and folders containing the names of all who were chosen to act on the committees were distributed to each society represented in the League.

The secretary of Foreign Missions, Mr. William Henrich, reported that he received the usual quarter year letter from Rev. Carl Wolters, our missionary in India. Rev. Wolters stated that he would probably be in Buffalo at the next quarterly meeting of the League. The Leagues are all looking forward to Rev. Wolters' coming with a great deal of interest.

Rev. Walter Krumwiede, superintendent of Inner Missions of Buffalo, spoke on "Scenes From City Courts." This talk brought home to all very vividly the crying need of those who, through circumstances or otherwise, have broken the laws.

The Luther League of the Church of the Reformation presented application for membership into the District League. The application was accepted and the League heartily welcomed into the District League. Our enthusiastic extension committee is ever on the alert for applications for membership.

The District League will have a Lutheran Day at Crystal Beach, Wednesday, August 4. All friends are cordially invited.

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On or about October 31 a Reformation Festival is to be held, to which all Protestant churches and organizations will be invited. The committee, of which Rev. Carl Hemsath is chairman, will try to secure a large auditorium for this festival. The committee will work to make this one of the biggest and best Lutheran festivals Buffalo has ever known.

At the State convention at Hudson, N. Y., Buffalo will be represented by two of its good workers, Mr. Louis Wilke and Mr. William Henrich.

—The annual meeting of the Luther League of the Church of the Resurrection, Buffalo, was held Monday evening, April 27. The following officers were elected for the ensuing year: President, Lawrence Wolff; vice-president, Frank Simon; secretary, Katherine Koenig; treasurer, Ida Stoltz. The president, Mr. Lawrence Wolff, was elected delegate to the State convention to be held at Hudson, May 18, 19 and 20. Miss Ida Stoltz was elected alternate. Five dollars was given toward the Inner Mission Work of Buffalo, of which Rev. Krumwiede is the superintendent. Six new members were added and two members were reinstated. Ten subscriptions for the LUTHER LEAGUE REVIEW were received. The new pastor, Rev. H. F. Miller, was present at the meeting and greatly inspired and helped the members in their work.

—Grace Luther League, North Tonawanda, added three new members at its last meeting on April 12, and received two applications for membership. On April 28 the Luther League of Christ Church, Buffalo, Rev. Th. Becker, pastor, came up in a chartered car about 85 strong, and paid Grace League a social visit.

NEW JERSEY

NORTHERN DISTRICT

—The second meeting of the District Luther League of Northern New Jersey was held on Tuesday evening, April 13, in the Holy Trinity Church, Hoboken. About one hundred members attended the meeting, the following churches, members of the League, being represented: Holy Trinity, East Orange; St. John's, Newark; Trinity, Newark; Holy Trinity, Elizabeth. St. John's of Newark became a member at this meeting. Other churches not members, but prospective ones, present were St. John's of West New York, St. Matthew's of Hoboken and Good Shepherd of Weehawken.

President Louis C. Geils, of East Orange, presided, introducing the speakers of the even-

ing, Mr. Arthur Armitage, of Newark, and Mr. James Gear, of New York City. Both men left a very interested audience much food for thought. Rev. Charles T. McDaniells conducted a short devotional service. After the business meeting the Leagues were served with refreshments by the Hoboken society. The next meeting of the League will be held in the near future.

PENNSYLVANIA

—The Luther League of Pennsylvania will hold its twenty-second convention at Johnstown, July 20 to 22. The sessions will be held in the First Church, Rev. Robert D. Clare, pastor. Mr. F. C. Leupold, 624 North Fifty-seventh street, Philadelphia, is in charge of the registration and will answer all inquiries.

PHILADELPHIA DISTRICT

—A Luther League has been organized in the Church of the Prince of Peace, Rev. U. S. G. Bertolet, pastor. This congregation is not yet a year old.

—A Girls' Junior Luther League and a Boys' Junior Luther League have been organized in the Church of the Incarnation, Rev. Arthur T. Michler, pastor. Two similar organizations have been organized in Bethlehem Church, Rev. A. C. Schenk, pastor.

BUCKS, MONTGOMERY AND CHESTER DISTRICT

—The young people of the Luther League of Trinity Church, Norristown, have made arrangements by which they will maintain a Sunday Nursery for the purpose of caring for small children in order that mothers may be able to attend the services. It has been proposed by one of the young women to maintain a schedule of volunteers who shall take charge of this work in turn.

YORK COUNTY DISTRICT

—The next convention of the York County District Luther League will be held June 3 at Cold Springs Park. It will be an open-air meeting. The Boys' Band from Tressler Orphans' Home will furnish music, including a special concert from 6 to 7 p. m. The convention will be preceded by a number of rallies at various centers. A number of timely and interesting subjects have been placed upon the program of the convention and prominent men and women in League work have been selected to discuss them. A great convention is expected.

—On Friday evening, April 30, a delightful concert was given in Christ Lutheran Chapel, York, for the benefit of the York District Luther League. Various members of the different city and suburban Leagues and some of the best talent in the city participated in the program. The net receipts amounted to nearly $50.

PITTSBURGH DISTRICT

—The forty-sixth convention of the Pittsburgh District Luther League was held Thursday, May 13, at St. John's Church, East Liverpool, Ohio. Important topics were discussed, such for instance as "Why Not a Junior Society?" "Lutheran Literature," on which there were two addresses, and "The Study of Missionary Methods." The evening session was devoted to the subject, "Arrested Development—Its Prevention," on which Rev. S. N. Carpenter, of Johnstown, delivered the address. A complete report of this convention is expected for the next issue.

—Rev. F. W. Ash has recently organized a Luther League at St. John's Church, Saltsburg.

—Rev. W. C. Mann, pastor of St. James' Church, Emsworth, has recently organized a Luther League and a Junior League among the young people of his congregation.

OHIO

—The Luther League of the First Church, Springfield, Rev. C. E. Gardner, D. D., pastor, conducted a special early morning service on Easter Sunday, which was very largely attended.

INDIANA

CENTRAL INDIANA DISTRICT

—The convention of the Central Indiana District Luther League was held in the St. Mark's Church, Batesville, Sunday, May 2, 1915.

Sixty or more delegates were present representing the following Leagues: Lafayette, Mulberry, Otterbein, New Augusta, St. Mark's and First Church of Indianapolis, Napoleon, Bethany and St. Mark's of Batesville. What the convention lacked in numbers it more than made up in spirit and quality. Every paper and address touched a live subject and came from a person whose heart and mind are full of his subject.

The first session was opened at 2 p. m. with devotional service by Rev. L. K. Sifferd, of St. Mark's Church, Indianapolis. An interesting paper was given by Mr. J. Recher, of Mulberry, on "Our Motto and What It Means"—Of the Church, By the Church and For the Church. Our foundation is Of the Church, in our object we stand By the Church and our work is For the Church. Among other things he said: "The Luther League is a child of the Church. It aims to train its members to spend and be spent in the service of the Church. The attitude of the Luther League toward the Church should be one of loyalty and labor. In our Church work we need to keep before us the fact of personal responsibility. When we recognize this fact, we always become earnest workers for Christ. So upon us, the Luther Leaguers, rests the responsibility of making the Leagues the great agencies for the education of our young people that they can and should be." This topic was very ably discussed by Miss Louise Ellig, Indianapolis; Rev. Braunstetter, Napoleon, and Miss Leona Hildenbrand, Otterbein.

A most interesting Round Table was conducted by Mr. Whitney Spiegel, of First Church, Indianapolis. Many practical questions were discussed and the problems of League attendance, membership, etc., were brought out. One of the emphatic points was the devotional leaders. In order to have a good League we must have good devotional meetings and that means good leaders; and every member feels it his duty to partake and help the leader. This was one of the most enjoyable parts of the program. The speakers gave a wealth of practical suggestions and we trust that each one has caught a larger vision of his opportunities; that the spirit of the convention may live on.

The president, Mr. Oliver C. C. Fetta, St. Mark's Church, Indianapolis, then took charge of the business meeting. Reports of officers and committees were received and five delegates were elected to the State convention. The following officers were elected: President, Mr. Whitney Spiegel; vice-president, Mr. Oliver C. C. Fetta; recording secretary, Miss Kiefer, Mulberry; corresponding secretary, Miss Vida Boyer, Lafayette; treasurer, Earl C. Kleiner, Batesville. The application of Bethany League, Batesville, for membership in the District League was accepted. The next district meeting will be held at St. Mark's Church, Indianapolis, in October.

At 7 p. m. a model devotional meeting by the

local League was led by Mr. E. Timmerman. The subject, "The Spirit Calls," was discussed by the League.

The Vesper Service was conducted by Mr. Whitney Spiegel. The address was delivered by Rev. E. D. S. Boyer, president of the State League, who elaborated on the life of true service, which, he said, is what our Luther League must give to the Church, and if we are to gain that end it will only be by a life of true service to Christ.

Special music was furnished by the St. Mark's choirs of Indianapolis and Batesville. This interesting and instructive district convention came to a close by the singing of the Luther League Rally Hymn.

ILLINOIS

CHICAGO DISTRICT

—The annual banquet of the Luther League of Chicago held Wednesday evening, April 21, which is the social event of the year, proved to be all that was expected. About 275 enthusiastic Luther Leaguers took advantage of the splendid program prepared for this occasion.

Rev. T. F. Dornblaser, D. D., opened the banquet with invocation. The first number was an address by the president of the Luther League of Chicago, Elmer A. F. Kuntz, on "Spirit of Fellowship," what it means and how we should be affected. Mr. Kuntz pointed out how our associates determine largely our own characters and how good Christian associates will therefore tend to lift our ideal to the highest standard. He cited Abraham Lincoln as possessing the true "Spirit of Fellowship" by loosing the bonds of slavery, making all men equal, and he further indicated that Christian fellowship is the bond which will eventually mould the world into Christian unity.

Rev. Gustav Stearns, of Milwaukee, spoke on the Christmas choral boy movement which he very effectively inaugurated. Rev. Stearns reminded us that the Lutheran Church is a singing church, more so than any other church in the world, and therefore it is not singular that the Lutheran Church should be instrumental in forwarding such a movement? In Milwaukee on Christmas of each year, the boys of this Choral Society march through the streets singing before the homes of invalids who were unable to attend church, and so many requests were received that it required four days to comply with them all.

Mr. Charles H. Boyer spoke on "Lutheranism." The Lutheran Church believes in two great doctrines: First, in the Bible as the sole authority in faith and practice; second, in justification by faith. He also expressed a belief that the Lutheran Church would soon obliterate all synodical lines and work as a unity for the advancement and good of Christianity.

An address on "Denominational Loyalty" was delivered by Rev. Elmer E. Krauss, D. D. Dr. Krauss assured his hearers that the Lutheran Church is not responsible for denominations. He stated the Lutheran Church is no denomination, but is *the Church*, the Church of the true faith and doctrine.

Miss Minnie Langguth, recording secretary of the Luther League of Chicago, addressed the gathering on "Good Fellows." Miss Langguth distinguished the good fellow from the adverse by designating them as assets and liabilities. The characteristics of the assets are a smile, cheerfulness, a hearty handshake and a glad word; those of liabilities are a frown, selfishness and gossip. As an example of a good fellow, Miss Langguth referred to Abraham Lincoln and cited his words "with malice toward none and charity for all."

The affair was an inspiring and enthusiastic event.

—The Luther League of St. Paul's Church held its annual Birthday Social on May 5.

—The Grace Luther League of Woodstock held its second annual banquet in honor of the confirmation classes in the church parlors, Friday evening, April 9. About seventy Leaguers and friends were present. Mr. C. T. A. Anderson, of Chicago, was the speaker of the evening.

—Silo Swedish Lutheran Church at Blue Island, which is temporarily in charge of Student C. E. Bergquist, of Chicago Seminary, is planning extensive alterations and improvements to its property at a cost of $1,500. The Luther League, which has a membership of 75, has already pledged one-half this amount.

NEBRASKA

—At its meeting on April 11, the Luther League of Grace Lutheran Church, Omaha, held a very interesting debate. The subject was "Resolved, that of a million dollar legacy 75 per cent. should be devoted to the work of Foreign Missions and 25 per cent. to the work of Home Missions." The affirmative was presented by three debaters and the negative by three debaters. Each side was allowed twenty minutes for its presentation and four minutes each in rebuttal. A gentleman who is a member of the church presided at the meeting and three disinterested persons, business men, but not members of this particular church, were the judges. The League room was crowded. The decision was in favor of the affirmative.

TEXAS

—The Luther League of Trinity Church, Victoria, which was organized by Rev. E. A. Sievert about three months ago, already has a membership of 110.

CANADA

—The convention of the Luther League of Canada will be held in Toronto, Ont., Monday, May 24, 1915.

—Mr. Ernie H. Beckman, a student of the Canadian Theological Seminary, was recently placed in charge of the vacant St. Paul's congregation at Galt, Ont. Mr. Beckman is an active Luther Leaguer and in this field he has found his League experience a valuable asset. He found a League in Galt that had suffered from lack of pastoral care and was meeting only partial success. The League now holds its devotional meetings Sunday evenings after church with an increase in attendance of from 500 to 700 per cent. The business meetings, with social features connected, are held monthly in the members' homes. A musicale held recently by this League was unanimously voted "the most successful event of its kind ever held in the congregation." At its annual meeting in May this League elected the following officers to act for six months: President, G. Fletcher; vice-president, R. Schoenfeldt; recording secretary, Miss L. Vollmer; corresponding secretary, Miss C. Kleber; treasurer, Miss E. Leutwein. Membership, program and social committees were also appointed and delegates elected to attend the Canada Luther League convention in Berlin, Ont., on May 24. A committee was also appointed to organize a Junior Luther League in the congregation.